

the gay male p4; "i like dykes" p5

# A WEEKLY FORUM FOR NEW ENGLAND Gay Community News

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FEBRUARY 16, 1974

## 22,000 psychiatrists vote on homosexuality

The nation's psychiatrists vote this month to decide whether or not gays are "sick." A petition calling for a referendum of the 22,000 members of the American Psychiatric Assn. was received shortly after the board of trustees of the APA moved to remove homosexuality from the diagnostic manuals of mental disorders.

Ballots containing the question as to whether to uphold the decision are due back at APA headquarters on March 1. Results of the vote are expected by April 1.

Dr. William Goldman, Mass. Commissioner of Mental Health, recently told GCN that he wholeheartedly supported the APA's decision to drop the category and that he didn't think the decision

## children's festival

The Metropolitan Community Church is holding a Family Weekend on Feb. 23 and 24. On Saturday, from 1 p.m. to 4 p.m., there will be a Children's Festival with games, crafts, snacks and films. This festival is particularly for children of gay parents, ages: toddlers to 13 years of age. Parents are free to join a discussion group upstairs in the church. From 4 to 6 p.m. there will be a supper for everyone. Sunday, the evening worship service at 7 p.m. will deal with a "Focus on Families." For more information call 523-7664.

## wcas sale protestors

The status of WCAS and whether the station will be sold to Family Stations, Inc., a West Coast Bible group, now owning stations in six cities, is uncertain at this time.

would be reversed. He conceded, however, that probably more psychiatrists than not considered homosexuality an illness.

The original move to change the manuals began here in Boston a year ago. Dr. Richard Pillard, medical director of Homophile Community Health Service here, and Larry Hartman, drew up a resolution that was passed by the Mass. Psychiatric Society. Other regional districts soon followed suit and finally the APA trustees voted unanimously

to remove homosexuality on Dec. 13, 1973.

The wording of the original resolution was stronger, according to Pillard, and included no provision for the establishment of the "sexual orientation disturbance" which was added later. The addition of this category, according to many gay activists, would allow doctors who made a regular practice of changing patients' sexual orientation to continue unchallenged.

Dr. Pillard, who is also associate

professor of psychiatry at U.U., said that he was very worried that the decision would be reversed once the ballots were counted.

Dr. Howard Brown, head of the National Gay Task Force, is presently putting together a leaflet to be mailed to all 22,000 APA members. The letter would contain statements from all the candidates for the APA presidency, all in favor of the trustees' original decision.

## more on maine

The following date has been set for committee hearings on one of the gay rights bills in the Massachusetts Legislature. H.2524, H2525 Commerce & Labor Committee (bills on employment, housing, public accommodations, etc.). Everybody is welcome to come to the State House Rm. 437B, Wednesday, Feb. 27 at 11 a.m. until 1 p.m.

## gay rights

## the dance ends

This Friday night, Feb. 15, will be the last of the Friday night dances at the Charles Street Meeting House. The dances may be run on an irregular basis at a later time. Lack of support and attendance was the reason for suspension of the dances. Further information will be in next week's GCN.

The sale, if it were to go through, would occur at the beginning of March.

After the impending sale was announced, a community effort was started to press for a public hearing regarding the sale of the station. WCAS has been very involved with community related issues, and has devoted air time each week to news of the Gay Community and "Closet Space!"

President of Family Stations, Inc., Harold Camping, has said that he would offer air time to any "legitimate" group. When contacted by Gay and Women's groups, Camping was ambivalent and not encouraging.

Since its beginning WCAS has not been a money making station. It has the weakest radio signal in

the Boston area. The programming has gradually changed to the point where it is a FM-style format. Kaiser Broadcasting decided a year and a half ago to sell WCAS. At first \$500,000 was asked for the station. Finally, late last summer, it was agreed that Family Stations, Inc., would purchase WCAS for \$225,000.

Rep. Robert MacDonald (Dist. 7), chairman of the Communications Committee, said that he was unaware of the opposition to the sale, and is anxious to see that a public hearing is conducted regarding the station. Letters to Rep. MacDonald will be very effective in causing a public hearing. Write to Rep. Robert MacDonald, 2470 Rayburn Bldg., Washington, D.C. 20515.

ORONO, Maine Several state legislators recently threatened to kill funding for a \$10 million building program at the University of Maine, in a move echoing the statements of New Hampshire's Gov. Thomson faced with a similar situation. The threats were made to show disapproval over the recent sanctioning of a state gay conference at the Orono campus.

The conference will be sponsored by the Wilde-Stein Club and has the sanction of University Chancellor Donald R. McNeil. The date has been set for April 20.

Rep. Francis Brown (R-Oakland) expressed his disapproval: "The university is going along with this. I am definitely against it and will cut off every cent for them.... They must keep order up there." Brown went on to say, "I'm willing to pay for an education, for clean sports, but not disease and filth."

Chancellor McNeil on the other hand has been quoted as saying that the university "wouldn't have a leg to stand on in court" if it banned the April conference. "And quite apart from the legal point, the heart of the university is to enable a broad perspective of views to be presented whether or not those views are popular," he said.

# REACT!!

(Ed. Note: The following guest editorial is reprinted from the *Maine Campus*, University of Maine, Orono, Maine — see story on page one of this week's GCN.)

## ELECTED COWARDICE: BLAMING THE CONSTITUENTS

Oh, boy. Here we go again.

First we hear that the UMO Student Senate has suddenly decided they can't give the Wilde-Stein Club \$200 to help finance speakers for their scheduled gay conference. Next, we find out that Republican House members, during a party caucus, decided they can't consider giving the University of Maine any more money until the Board of Trustees reneges on their decision to let the gays hold the statewide conference at U.M.O.

Granted, the Student Senate has not condemned the organization or resolved not to approve the gay conference. However, they have resolved not to support the gay conference in any way. Reason: they say their constituents UMO students don't want to give the gay organization any more financial help on top of the \$150 they granted two weeks ago.

The fact seems to be that the Student Senate copped out. They let the bottom drop out of the proverbial barrel by refusing to back a stand they made only a week before—that the gay organization deserves as much consideration as other student groups. Suddenly, the yellow began to emerge, and many senators showed their true colors and the excuse was "our constituents."

Bravo! Next issue please...Yes, we believe the university is home of civil libertarians. Of course, people should do as they please! An individual has the constitutional right to pursue whatever course he chooses. But money, you say? No, we have to beg off now. Sorry. Our constituents wouldn't approve of that. Haven't we given enough?

There it is. The issue evolves, carried weakly. But the point is made the signature is on the dotted line. The duty is done. Now on to the next token action.

Certainly the Student Senate cannot claim the Wilde-Stein has asked for too much. \$150 for materials, \$200 for speakers—no great sum in light of the thousands student government passes out to less controversial organizations. So why the squeamishness?

Perhaps student senators and Maine Republicans are grown in the same garden, fertilized by the same bullshit, and harvested by the same twisted bureaucratic machine.

## REACTIONS:

Gentlemen

Please send me a subscription to the GCN.

I was moved by your intelligent and sensitive presentation on "Catch 44" this evening.

I continue to support your struggle to achieve for gay people the rights they deserve in a free society, and I applaud the service you provide.

Sincerely,  
R.S.

Dear GCN Staff:

"Great" is the word to describe your recent performance, Feb. 6, on Catch 44. Although we at HUB were involved in a very important meeting, we brought our proceedings to a screeching halt to watch the Lovable Loonies (better known as the GCN Staff) on the boob tube last night.

Even though we in the Movement are already highly enthusiastic toward gay subject matters, your TV debut was superb. Your message was loud, clear and beautifully smooth. It was the best gay program we have ever seen. We are proud to be working with you in the struggle for gay rights. "Right On."

Love,  
Robert A. Dow, President  
Homophile Union of Boston

P.S. Since your program, I have been taking your advice and looking under rocks for those volunteers so badly needed for the Movement. So far, every rock I've turned over had a note under it: "Ellen B. Davis was here!"

Dear Beautiful People:

Thanks for your efforts in putting forth GCN! I'm relatively new to the Boston area, and GCN has given me somewhat of an introduction—unfortunately too indirectly—to what's happening in the gay community.

While it is gratifying to get acquainted with what's new out there, it is simultaneously frustrating to realize that it truly is "out there." Living in what seems to be the outer reaches of the world, limited by the fuel shortage, two small children, and a low supply of goulash, I find it almost impossible to take advantage of all the good stuff happening in Boston/Cambridge.

Surely, there must be something going on in the Bedford-Lexington-Concord-Arlington area? Know of anything? Any people? I'd appreciate any help, suggestions, contact you could offer. (I can't move.)

Sincerely,  
A.W.

*Editor's Note:* Anybody wanting to get in touch with A.W. can write her c/o GCN. We will forward replies to her.



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# DID YOU SEE?

by Ginny Collins

BOSTON GLOBE, Feb. 9: Under the "The Lit'ry Life," George Frazier says: "What should be an enormously significant step forward in our understanding of the homosexual condition as well as in the recognition of the gay press—will be the appearance in Fag Rag (Nos. 7 and 8) which goes on sale next Friday, of a longish interview with Gore Vidal. Done with impeccable taste, it is neither polemic nor proselytism. Were I in a position to do so, I'd make his observation required reading for every Massachusetts legislator, even those few who don't have to move their lips. As an obiter dictum, both the current No. 1 fiction and non-fiction bestsellers are by homosexuals." (The No. 1 fiction and non-fiction bestsellers respectively are, *Burr* by Gore Vidal and *The Joy of Sex*, by Comfort.)

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PSYCHIATRIC NEWS / Official Newspaper of the American Psychiatric Association, Jan. 16: "The Homosexuality Decision—A Background Paper," was prepared for the APA (prior to its decision) by Dr. Robert Spitzer, a member of the APA Committee on Nomenclature and Statistics. It was essentially upon the rationale of Dr. Spitzer's presentation that the Board made its decision.

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THE BOSTON PHOENIX, Feb. 5: "Radio: WCAS to Sound Prayerful Note?" Cliff Garboden reports that "WCAS in Cambridge is the last radio station owned by the Kaiser Broadcasting Corp., and unless

THE GAY GUY'S GUIDE

something happens before Feb. 23, this civic minded and community responsive deviation from the typically pointless AM norm will pass into the prayerful hands of Family Stations, Inc., a nationwide non-



profit trafficker in religious musak.

David Misch, a local musician and aspiring journalist, has organized an effort to gather names on petitions to send to the FCC with the idea of provoking a public hearing on the WCAS sale.

WCAS as it presently exists broadcasts contemporary folk and rock and public service programming involving groups such as the AFSC, The Sierra Club, Female Liberation, the Women's Red Tape Collective, Gay Media Action, the Turkish Cultural Society, the Indo-China Peace Campaign and Polycarts in short spanning the wide spectrum of civic involvement. "To replace this sort of programming with taped 'light religious music and sacred classics,'" said Misch, "is criminal."

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TV GUIDE, Feb. 9: "Life in a Pressure Cooker/As special-interest groups stoke the flames, television is desperately trying to keep its cool." Max Gunther reports that "The National Organization for Women wants the TV Code revised so as to ban material like National Airlines' 'fly me' commercials. The Gay Activists Alliance wants to be consulted about future portrayals

of homosexuality on doctor shows.

It might even be stated as an axiom that quiet pressures usually move the networks faster than shrill, embarrassingly public ones. One of the most successful pressure groups on record consisted of three quiet men named Bruce. They wrote to NBC, complaining of a spreading rash of "Bruce" jokes being heard on nighttime variety shows. The name was becoming a standard gag label for a homosexual ("I'm Bruce, fly me..."), and the three writers were upset.

"One letter in particular moved me," recalls Traviesas. "The man

didn't rant and rave. He just sadly stated his feelings. He was troubled mainly because his son was also named Bruce. I immediately talked to our producers."

The producers saw the point, and the Bruce jokes disappeared quietly instantly.

+ + +

"On the eve of Richard Nixon's inauguration anniversary, approximately 3000 people gathered at the downtown Ramada Inn in Washington to sing, dance, and rally for impeachment," Peg Averill, WIN magazine.

## The View From the Closet

By A. Nolder Gay

### BEAUTY AND THE BEAST

Valentine's Day has come and gone. Recordings of "What the World Needs Now is Love, Sweet Love" have been packed away by the disc jockeys for another year. Candy in heart-shaped boxes now sells for half price, having lain on the shelves for a month before Feb. 14th. Like the flame of a match, the brief sense of love's holiday flickers out, and we are left with day-to-day reality once more. What signifies the flicker of the flame?

We are too shallow in the language of love. We say, too easily, "I love" this and that: a movie, pizza, Provincetown, Lucy, bourbon, pot, my Siamese cat and so on *ad infinitum*, if not *ad nauseum*. If one says he or she "loves" everything and everybody, one is conceding that he or she really is unable to make the commitments which enable him or her to love authentically. The late Dean W. R. Inge, an Anglican cleric, shocked a lot of people when he said "I do not love all mankind. I have loved only a few of them. The rest are a pretty mixed lot." But his remarks point to a truth of experience; we can attain the depths of genuine love only through loving particular people.

A British visitor to the U. S. recently noted in *Change* magazine his experience of the increasing number of dogs on American college campuses. This was a sign, he was told, of the need of today's students for something to love, a response to a hunger for affection. Yet he also discovered, later, that

many of these animals had been left to shift for themselves, often to die without food or water, in locked rooms, when the students left for vacation. Does this mean that the love impulse itself was not genuine? "What it does mean," he said, "is that temporary appeasement involving nothing of the mind and nothing of the will is not enough. Genuine love involves a responsibility of a deeply personal kind . . ."

There is a fable we learned in our childhood, called "Beauty and the Beast." In this fable a handsome prince who has been malevolently transformed into a horrid Beast is restored to his full humanity by the kiss of a genuinely caring Beauty. The moral is an arresting one: that not until the poor Beast is loved can it be demonstrated that he is worthy of love.

We gays come in all shapes, sizes, colors, ages, sexes. Yet how many of us spend our lives chasing after a rigidly predefined model of what we regard as an acceptable love object? "No fats, no fems, no blacks, no one over thirty, no long-hairs . . ."; in short, "No Beasts Need Apply." In our frantic haste and narrowness of vision we often miss the possibility of a genuine, reciprocal love relationship.

Valentine's Day is fun, but love is more than flowers, candy, and paper lace. Let's get beneath the surface of things, letting the experience of loving lead us to love.

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# forum

## THE GAY MALE

**The Question: Lesbians must fight the dual oppression of being both a woman and gay, making the Lesbian experience unique. What about Gay men? What is unique about the gay male experience?**

### Cocksure?

by John Kyper

It is commonly acknowledged that lesbians experience a dual oppression for being both women and gay. In addition, those who have participated in the movement know too well the tendency of the males to dominate. Women are justifiably wary of that we're-all-gay-together attitude, which has been used in the past to stifle their troublesome demands for autonomy.

The issue of lesbian separatism has been with us for a long time, ever since Phyllis Lyon and Del Martin formed the Daughters of Bilitis in 1955 as an alternative to the Mattachine Society. Instead of debating whether and to what extent separatism is desirable — a most presumptuous task for me — I would like to examine the male behavior that made the issue inevitable.

We are equally burdened by the societal baggage that dictates sexual roles. It follows that individuals can best discuss their feelings with, and receive support from, members of their own sex. Seen in this light, the formation of women's (and men's) caucuses within mixed gay groups is a healthy and necessary development.

A corollary is that faggots are subject to many of the same power games that characterize males in American society. Hardly a surprising conclusion, yet I have witnessed several occasions when faggots have reacted with extreme hostility to lesbian attempts to confront them with their sexism. Masculine arrogance dies hard. There is much that we must learn from women, for the sake of our un-becoming men.

It is easier for women to realize they are oppressed; the manifestations are obvious. We, alas, have no such luck. Penis privilege is pernicious demon dangling in front of our eyes, tempting us with the rewards conferred upon the biological accident of being male. Nowhere can we find handles to the problem as readily as can the woman.

The word "oppression" is too pitifully simplistic to describe the situation in which we become our own worst enemies, still internalizing those male supremacist lies we have been fed since infancy. We believe women inferior and other men the enemy/competitor. Gay or straight, we are beseeched to join the self-destructive pursuit of Success — so that we can fuck more and consume more.



This is a game, so help me god, that I want to avoid. The revolutionary potential of homosexuality is our ability to see through the sham, to shout that the Emperor has no clothes. The persecution directed against our beloved community of outcasts is measure of Straight Society's anxiety that we may just blow apart their intricate structure of inequities. We should take them up on it.

### The Giving Up Of Power

by Ian Johnson

Even more than in the gay community at large, gay men and women have only in common their humanness, gayness, and oppression. The roles of men and women in our society are so rigid that the experiences of each are vastly different. It is these roles that color our whole lives — lesbians being a product of the feminine conditioning, faggots the masculine conditioning — whether we like it, fight it, or are aware of it or not.

Naturally, these strict roles are a barrier in everyone's development and many of us realize the necessity of breaking this down, at least in ourselves. But how do you break down the conditioning from all those years when it is so subtle you don't even notice? You first have to notice.

This breaking down of roles is very unique, and perhaps most difficult for the gay man as opposed to the

lesbian. To understand the nature of this difficulty is very important for the liberation from roles by both women and men.

It is obvious that society (not any evil-demon figure, but everyone) somehow has come to perceive the male role as vital (superior), and the female role supportive and nurturing (inferior). Now, it is considered natural for "inferiors" to grasp for power. Women organizing for power are a threat but conceivable to society. "We won't give in to them, but isn't it cute the way they get so angry." More than understood, this drive for power is the very trait that is glorified, idolized, demanded as "the American Way."

(Continued on Page 5)

### A Human Game

by Satya

First, let me give my views on oppression. The political view that straight white men are the cause of all our sorrows is nonsense, though they are currently in positions of power. The truth is that almost all human beings at this stage of evolution have within them the desire for greed and power. Is it just whites? Anyone who has heard of Genghis Khan or read of the Japanese invasion of China knows that whites don't have a monopoly on domination. Is it just men? Everytime my (ex)wife used the word "queer," this subtle form of intimidation kept me in the closet a little longer. Is it just straight people who dominate others? I remember vividly the time I overheard one gay woman ask her lover (a prominent lesbian activist) if they could go to the movies. The absolute "NO" answer burst the bubble that said that only heteros play these role games.

So I see the power-and-oppression trip as a human game, not just a SWM game. And because of this I cannot subscribe to the view that all men are sexist (be they gay or straight). Some gay men are sexist; some are not.

Until I came out, most of my friends were women (not knowing any other gay men and feeling uncomfortable with straight men). I did not see my friends as women, however. I saw them as friends and equals. This is because I had no need or want to dominate them. Thus, one thing unique about my being a gay

(Continued on Page 5)

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## Giving Up...

(Continued from Page 4)

In contrast, for the gay male to see through male "role" and change it is another matter. Society cannot conceive of the giving up of power. It is almost un-American! Give up one's "privileges" and desire an "inferior" status? "These misguided women are silly, but these 'men' are sick!"

A good example is society's reaction to the masculine girl or the effeminate boy. The girl is given the label "tomboy," appropriately showing society's disapproval, yet tolerance. "She'll grow out of it." The effeminate boy, on the other hand, is more severely condemned — including isolation and physical abuse. Even in the family, the father (power) figure can identify with the tomboy and is somewhat tolerant, but the sissy? Repulsive. It brings out the father's own insecurities (created by the tyranny and impossibility of any man ever actually reaching the male role fully) and only the most unusual father can deal with it. How many gay males have gone years without speaking to their father, not to mention the ones beaten.

This is not written as an excuse or to show who's "more oppressed" (a term I find valueless). If we, gay

women and men, are to change the roles imposed on us we must realize what this entails. The gay man must fully understand the reasons why he is as he is, and face the mass of unconscious shit put there by our society. This is the great morass between the philosophy and the actualization.

## Human Game —

(Continued from Page 4)

male is the view I have of women as equals instead of as possessions. I cannot speak for all gay males, because surely not all would share my views.

Another unique thing about the gay male experience is the courage it takes to cast off the burden of the taboo. Because women are already considered second class, their expressions of love to each other such as hugging and kissing are no considered that blatantly offensive (the slave is so low already that she is allowed to stoop to low practices such as love of her own kind). But when one of the first class citizens (i.e., men) breaks the taboo, he is especially shunned. You often see women arm in arm on the street. How many men do you ever see sharing affection on the street?

Some other things that seem to be a part of the gay male experience are the ways we have expressed our-

selves throughout our lives: wanting to show affection to other men instead of beating each other up; wanting to show emotion without being called a "sissy"; wanting to play games to have fun and not for competition's sake. So there seem to be some things we gay males have in common. But truly, it is difficult to speak for a whole group. Each human being has things to overcome. Oppression comes from within and without. Once we totally accept ourselves (remove inner oppression) the outer oppression (society's condemnation) cannot survive for long.

## SEXISM

This week's topic is part of a seven week series on sexism, which will also include: The Gay Man (unique from the gay woman); Are gay men oppressive of lesbians?; Are gay women oppressive of gay men?; Lesbian separatism; Men oppressive of men; and Women oppressive of women.

As always, your feelings on these topics, before or after publication, are solicited.

# The Fag in the fifth row

A Commentary on Area Entertainments of Gay Interest

by Jonathan Cross

### WALTZING WALLACHS

The national company of Jean Anouilh's "Walts of The Toreadors," with Eli Wallach as the randy, aging General St. Pe and Anne Jackson as his histrionic,

neurasthenic wife, just ended a two-week run at the Colonial. I managed to catch the last performance but one.

The Wallachs *en famille*, daughters Katharine and Roberta flounce appropriately as the ungainly St. Pe girls), made Waltz more than worth an evening, though I thought Anouilh's plot-bound 1957 play dated and viciously sexist. His subjects are love, sex, marriage, aging, and

lost opportunity, but he seems somehow afraid, or at least reluctant, to touch his themes at any level but the superficial. His women are either shrill viragos, mindless voluptuaries, or naive fools—objectified throughout into lumps of ugly or desirable flesh. Life is a game, a bad situation to be made the best of with a disillusioned Gallic shrug —only just worth living, and made bearable to a defeated general only by the curves of the new maid's luscious *derriere*.

Wallach is a joy to watch, even as he wrings an empty script dry of its last possibilities. His General St. Pe, a strutting, self-deluding, prancing *roue*, shrinks and shrivels away, visibly, palpably aging, as one by one his illusions collapse and his opportunities dwindle.

The center of the play is the vituperative second-act confrontation between St. Pe and his possessive, psychosomatic wife. Wallach and Jackson are marvelous—their portrait of a failed, devouring marriage anchors the play in a hopelessness which its farcical surface never brightens. Acidic, loveless, cannibalistic, the two have set up between them a mutual curse—a trap of circular and retaliatory illusions.

But this dramatic energy is unsustained; the third act settles again for the easy, misogynist, farcical solution. The dressy, flush Colonial audience responded all too warmly and complacently to Anouilh's insulting, sexist put-downs and empty, unfeeling humour. That his rigid denial of the personhood of women should so completely and immediately win a contemporary Boston audience, is a sorry index, I do fear, to our vaunted New England consciousness. That closed and limited laughter demonstrates, if nothing else, just how far we have to go.

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TO THE TUNE OF  
THREE BLIND MICE

I LYKE DYKES  
i like kites  
i fly bites  
I might sight  
harps & tights  
while  
they lyke dykes  
they fly kites  
they like bites  
they bight bites  
harps and dykes  
do you like dykes?

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"Ike like Dyke  
Dyke like Ike . . ." — Mamie Eisenhower

"You lyke dyke  
dyke like you" — Joan Crawford, Pepsi-Cola & Seven-Up





# mass. mental psychia - trists speak at m.c.c.

Last Sunday evening, two resident psychiatrists from Mass. Mental Health Center spoke to members of the Gay community at MCC concerning the recent decision of the APA that homosexuality is no longer considered a mental illness.

A brief history of the psychological orientation of the doctors who, in the past headed the board of trustees of the APA, was presented in order to partially explain why this decision was so long in coming. They then discussed the fact that although homosexuality has been dropped as a form of mental illness, it now falls under the category of Sexual Orientation Disturbance, which initials SOD are the first letters to the word "sodomy."

In February there will be another meeting to discuss whether or not the decision will be upheld. In the meantime it was pointed out that the APA is interested in having more Lesbians attend their meetings. They say that they have a lot of data on the gay male, but little is actually known about the private life of that mysterious creature known as the gay woman!

One other interesting piece of information that came later in the discussion was the point that, in spite of the decision, no admitted homosexuals will be hired for any

## FAG

*Fag Rag* No. 7 and 8 — that's one issue — is due out at the end of the week, just in time for the Kingston gay conference. Featured will be an interview with Gore Vidal, commentary upon *Cabaret* (the movie), and an article on the asshole. The 36-page issue will also have several other interesting pieces, plus poetry.

The controversial gay male quarterly has previously been condemned as "obscene" by N.H. Gov. Meldrim Thomson and the Manchester *Union Leader*, and has been banned in South Africa. *Fag Rag* will be on sale at the CSMH, at the HUB office, and at newsstands around town.

No. 9, in April, will be a special poetry issue. Anyone with poetry/graphics/photos to share is urged to submit them to *Fag Rag*, P.O. Box 331, Kenmore Station, Boston 02215.

## RAG

position at Mass. Mental and many other institutions as well.

Near the end of the discussion the two residents asked for feedback from the audience concerning their reactions to the APA decision. Some questions were asked regarding the fact that now the sickness status has been lifted, what is the APA doing to re-educate the psychiatric community in their treatment of the homosexual? Answer: This process will take time...One statement many agreed with was, "I've been telling shrinks for years that I'm not sick—it's about time they listened!"

Many were wondering what the APA is going to do to repair the damage that has been done to the Gay community. Some felt some form of an apology for the added oppression of Gays be submitted to the media? Any Gay people interested in seeing that this change remains in effect are urged to attend upcoming meetings of the APA. Look in future editions of the GCN for meeting listings.

## second synagogue service

Friday evening, Feb. 8, the second service of Boston's new gay synagogue was held. This service was more innovative than the one held the week before. Each week a new form of worship will be experienced with until a format pleasing to the majority of the congregation is reached.

When the service was over, an Oneg Shabbat, the traditional after-service light meal of wine, challah (a kind of bread), coffee and tea, was held, followed by a socializing period, after which a discussion of business matters took place. During this, it was decided that the first priority is to find a regular place to meet. The suggestion that several possibilities be investigated arose. Other matters discussed were rap groups, study groups and the possibility of eventually having a choir, as does the gay synagogue in New York.



## notices

Now there's bowling for gay women Friday nights at 8:30 at Sammy White's in Brighton. Lanes reserved under the name of HURST. Call the DOB office if you need transportation or further 262-1592.

+ + +

Bob White, who manages one of the local bars in Boston, has informed GCN that his dog, a miniature Schnauzer, is missing. Anyone who has any information as to the whereabouts of the little dog should contact Mr. White at 261-1257. A reward is offered for the return of the dog.

+ + +

Old Time Gospel Singer, Sunday, Feb. 17, 4:30 p.m., pianist Steve Marini. Church of the Covenant, Newbury and Berkeley St., Boston.

+ + +

Don't miss the Boston University Homophile League, in cooperation with Harvard-Radcliffe GSA and the MIT SHL, will sponsor a Gay Valentine's Dance on Sunday, Feb. 17 from 9 p.m. to 1 a.m. The dance will be held at B.U. Sherman Union Ballroom at 775 Commonwealth Ave. Donations are \$1 and free beer to the first 100 persons.

+ + +

For information and directions to the gay synagogue service for Feb. 15, call HUB, 536-6197. Services for the remainder of February will be held at Old West Church, 131 Cambridge St., Boston. They will begin at 8 p.m. every Friday.

+ + +

One particularly striking poem entitled "The Myth of Trees," reminded one of W. B. Yeats. Malanga attributed great mystical qualities to a tree; it ascended to the stars and otherwise possessed all manner of magic.

The New England premiere of his film, "April Diary," was screened. It was a rambling film with no plot that at times was visually appealing with its coastal setting. The film was accompanied by the Beatles, Melonie and others.

He returned after the movie to read more of his poetry. At the evening's end he received a warm applause and most everyone present agreed it was a fine evening of poetry. The film brought mixed comments, either one liked it very much or not at all. But the evening remained what it became.

This week's "Closet Space" will follow its usual magazine format. Featured this week will be a report on the Gay Rights bills presently awaiting action on Beacon Hill. The bills will be discussed with Rep. Barney Frank or a representative from the American Civil Liberties Union.

Also included in this week's broadcast, statements by various individuals on "coming out." Music from the album "A Few Loving Women," Excerpts from Monty Python's comedy album, followed by five minutes of news and events of interest to the Gay community.

The future of "Closet Space" is uncertain, due to impending sale of WCAS. The program is now looking for new facilities.

# CALENDAR FEB 14 - 27

Please submit Calendar items to  
"Calendar Editor," c/o GCN, by  
1:00 p.m. Monday prior to the issue date.

**14**

- 10:00 am-Gay News, WCAS 740 AM  
7:30 pm-MCC choir rehearsal, Old West Church  
8:00 pm Lesbian Lib. mtng., Women's Center, Camb.  
9:00 pm UMass-Amherst SHL mtng., 908 Campus Cr.  
9:00 pm-Gay Way Radio, WBUR 90.9 FM  
Night: Project Place Gay Crisis Line, 267-9150

**15**

- 5:30-6:30 pm Hvd-Rdclf GSA, Brks Hse., info 498-3096  
7:00 pm Wilde-Stein Club, U of Me. Mem. Union, Orono  
8:00 pm-Jewish Gay group, Old West Church  
8:00-11:00 pm Kingston Gay Lib. Conf. Dance, U of RI  
9:00-1:00 am Gay Dance, upstairs, CSMII, \$1.50 don.

**16**

- All Day Kingston Gay Conference, Kingston, R.I.  
1:00 pm-Bos. Gay Youth referrals and info., 536-6197  
2:00 pm Bos. Gay Youth open rap & mtg., 419 Boyl., rm 509

**17**

- All Day Kingston Gay Conference, Kingston, R.I.  
10:20 am-Closet Space, WCAS 740 AM; 492-6450  
1:00 pm-Role Play in Dance, Bos Ctr for Arts, 539 Trem, fl.3  
2:00-4:00 pm-Women's basketball, Camb. YWCA, Temp. St., Cen Sq.  
5:30 pm-Mass at Interfaith, crns Mass. Ave. & Beacon  
6:45 pm-MCC services, fellowship, Old West Church  
7:00 pm-Prov. MCC services, 410 Waterman Ave., E. Prov.  
8:00 pm-Worc. Gay Union, 82 Franklin St., Wore., rl. 3, rm. 3  
9:00-1:00 am-Gay Val. Dance, BU Sher. Un., BUHL &  
Hvd-Rdclf GSA & MIT-SHL, \$1 don.

**18**

- 7:30 pm-HUB rap, 419 Boyl., rm 509

**thursday**

**21**

- 10:00 am-Gay News WCAS 740 AM  
7:30 pm-Focus Staff Mtng, DOB office  
7:30 pm-MCC choir rehearsal, Old West Church  
8:00 pm-Older Gay Women's Rap, DOB office  
8:00 pm-Lesbian Lib. mtng., Women's Ctr, Cambridge  
9:00 pm-UMass-Amherst SHL mtng., 908 Campus Cr.  
9:00 pm-Gay Way Radio, WBUR 90.9 FM  
Night-Project Place Gay Crisis Line, 267-9150

**22**

- 5:30-6:30 pm-Hvd-Rdclf GSA, Brks Hse., info 498-3096  
7:00 pm-Wilde-Stein Club, U of Me. Mem. Union, Orono  
8:00 pm-\*DOB bowling at Sammy White's, Sold. Fld. Rd., Bri.  
8:00 pm-Jewish Gay Group, Old West Church

**saturday**

**23**

- 1:00 pm-Bos Gay Youth Referrals & info, 536-6197  
1:00-9:00 pm-\*Children's Festival, Metro. Comm. Church  
2:00 pm-Bos Gay Youth open rap & mtng., 419 Boyl., rm 509  
4:00-6:00 pm-\*Supper, Children's Festival, MCC  
8:00 pm-Good Gay Poets, J. Canarelli, CSMII

**sunday**

**24**

- 10:20 am-Closet Space, WCAS 740 AM, 492-6450  
1:00 pm-Role Play in Dance, Bos Ctr/Arts, 539 Trem, fl 3  
2:00-4:00 pm-Women's basketball, Camb. YWCA, Temp. St., Cen Sq.  
2:00-5:00 pm-Gay Open House, 73 Church St., Burlington, Vt.  
5:30 pm-\*DOB spaghetti supper, St. John's Ch., 33 Bowdoin St.  
5:30 pm-Mass at Interfaith, cr. Mass. Ave. & Beacon  
6:45 pm-MCC services, fellowship-hr., Old West Church  
7:00 pm-Prov. MCC services, 410 Waterman Av, E. Prov. R.I.  
8:00 pm-Worc. Gay Union, 82 Franklin St., Wore., rm. 31

**monday**

**25**

- 7:30 pm-HUB rap, 419 Boylston, rm. 509

**tuesday**

**26**

- 6:30-9:30 pm-Bos Gay Youth phone referrals & info, 536-6197  
7:00 pm-Lesbian therapy res. proj., Women's Ctr., Camb.  
7:30 pm-DOB Women's Rap, 419 Boylston, rm. 509  
7:30 pm-Prov. MCC prayer group, 410 Waterman, E.Prov.,R.I.  
8:00 pm-MCC Bible study; info. 523-7664

**wednesday**

**27**

- Evening-Gay Rights Org. (GRO), Portland, Me.  
7:00 pm-Gay Support & Action, Unitarian Par.Hse., Bangor, Me.  
7:30 pm-DOB Lesbian Mothers Rap, 419 Boylston, rm 323  
8:00 pm-Bisexual Rap, 419 Boylston, rm 415  
8:00 pm-Gaybreak Radio, WMUA 91.9 FM, Amherst  
8:00-?BU Homophile League, Sherman Union

## QUICK GAY GUIDE

(Please submit additions and changes to "OGG Editor")

### BOSTON AREA

- Bisexual Rap Counseling Group (area code 617)  
864-8181  
536-6197
- Boston Gay Youth  
B.U. Homophile League  
Charles Street Meetinghouse  
Closet Space (WCAS 740 AM)  
(Contact Loretta Lotman)
- Daughters Of Bilitis  
Dignity/Boston, c/o 1105 Boylston St., Boston 02215
- Emerson Homophile Society for the Arts,  
Room 34, 96 Beacon St., Boston 02108
- Fag Rag  
Gay Alert  
Gay Community News  
Gay Craftworks  
Gay Media Action  
Gay Nurses' Alliance  
Gay Peoples' Group of UMass/Boston  
Gay Speakers Bureau  
Gay Way Radio (WBUR 90.9 FM)  
(Contact Ann Maguire or John Lawrence)
- Good Gay Poets  
Harvard-Radcliffe Gay Students Assn.  
Homophile Community Health Service  
Homophile Union of Boston  
Lavender Hour (WBCN 104.1 FM)  
(Contact Andrew Kopkind or Littlejohn)
- Lesbian Liberation (c/o Women's Ctr.)  
Lesbian Mothers  
Lesbian Therapy Research Project  
Metropolitan Community Church/Boston  
Project Place  
Fr. Paul Shanley

### EASTERN MASSACHUSETTS

- Worcester Gay Union, P.O. Box 359 Federal  
Sta., Worcester 01601  
(area code 617)
- WESTERN MASSACHUSETTS  
Amherst Gay Hotline (men & women)  
Everyone's Center (Amherst)  
Gay People's Hour Radio (Amherst)  
Southwest Women's Center (Amherst)  
UMass-Amherst Student Homophile League  
Valley Women's Center (Northampton)
- RHODE ISLAND  
Brown University Gay Liberation, SAO,  
Brown Univ., Providence 02912  
Homophile Community Health Service  
(Providence)
- VERMONT  
Metropolitan Community Church  
(Providence)  
Kingston Gay Liberation  
Vermont Gay Women  
Gay in Vermont (Burlington)  
Vermont Gay Women
- CONNECTICUT  
Krios Society, P.O. Box 403, Hartford 06101  
Metropolitan Community Church  
(Hartford)
- NEW HAMPSHIRE  
Univ. NH Gay Student Organization,  
c/o Mem'l Union, Durham 03824  
Occupant, PO Box 137, Northwood 03261  
(Gay Women's group: do NOT use "gay" on any mail to them)
- MAINE  
Gay Rights Organization (GRO)  
P.O. Box 4542, Portland 04112  
Gay Support and Action,  
183 Main St., Bangor 04401  
Wilde-Stein Club, Abenaki-Mem. Union,  
Univ. of Maine, Orono 04473

**20**

- Ivc.-Gay Rights Org. (GRO), Portland, Me.  
7:00 pm-Gay Support & Action, Unitarian Par.Hse, Bangor, Me.  
7:30 pm-DOB Lesbian Mothers rap, 419 Boylston, rm 323  
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